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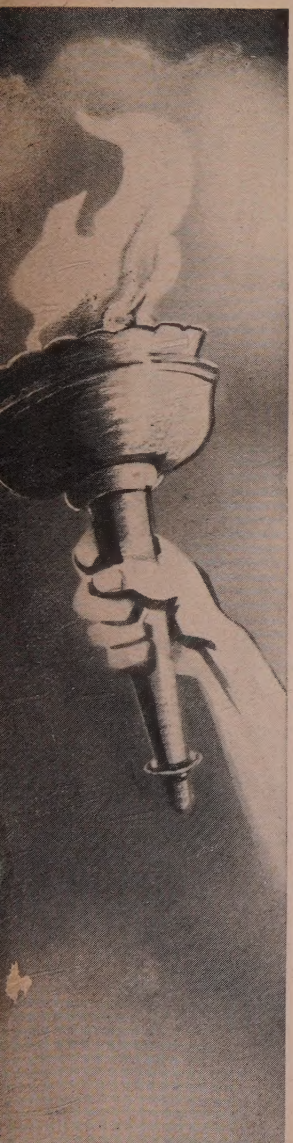
APRIL, 1943

The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO



There Be Light"

Vol. 20

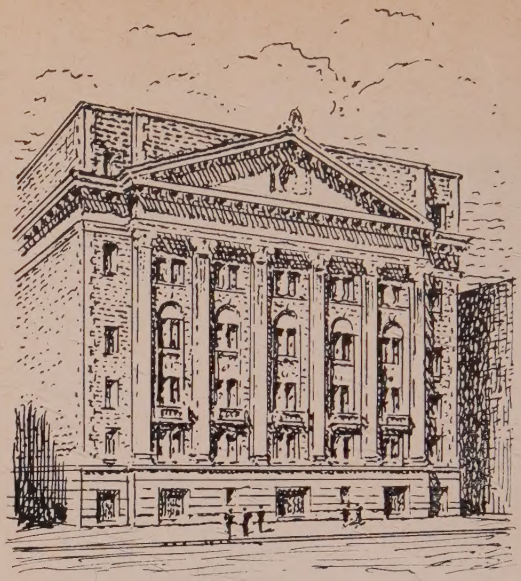
APRIL

By TESSA SWEAZY WEBB

April, you are too mysterious for me;
I watch you slowly come across the hill,
Stooping to light the waiting daffodil;
And as you touch the limbs of each dead tree,
It flames to life. Intent and patiently
I peer into the throat of crocus, squill,
The jonquil, tulip, buttercup . . . until
My heart is captured by your secrecy.

April, what is this strange but certain thing
That blows bright flames across the open wold,
And lifts the dull brown breast of ancient sod
To ghosts of charm, fragrant with blossoming?
Your age-old secret has not yet been told,
But in each flower I see the face of God.

—*Window By The Sea.*



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Vol. XX **APRIL, 1943** *Number 1*

Holy Week in the Peoples Church

PALM SUNDAY, April 18th—

Peoples Church—Lawrence Avenue at Sheridan Road
11:00 a.m.—"What Palm Sunday Means Today"
7:30 p.m.—"If Jesus Came to Chicago"

LOOP SERVICES—

Every noon 12:10 p.m. to 12:40—Erlanger Theatre, 127 N. Clark St.
GENERAL THEME: "What Can I Do?"

MONDAY, April 19th....."When Trouble Comes"**
TUESDAY, April 20th....."When Hopes Vanish"**
WEDNESDAY, April 21st....."When Hearts Break"**
THURSDAY, April 22nd....."When Friends Fail"**
FRIDAY, April 23rd....."When Jesus Dies"**

CHURCH SERVICES—

Peoples Church—Lawrence Avenue at Sheridan Road
Every night—8:00 p.m.
GENERAL THEME: "Some People Who Knew Jesus"

MONDAY, April 19th....."Peter—The Paradox"**
TUESDAY, April 20th....."Pilate—The Coward"**
WEDNESDAY, April 21st....."Judas—The Money-Mad"**
THURSDAY, April 22nd....."Mary—The Mother"**
FRIDAY, April 23rd....."Joseph of Arimathea—The Tragedy"**

EASTER SUNDAY — APRIL 25th
FOUR SERVICES

9:30 a.m.—"The Tomb in a Garden"
11:00 a.m.—"Easter and the World's Future"
3:30 p.m.—"Living the Easter Truth" (100 new members to be received and christening service for children)
7:30 p.m.—"Are the Dead Alive?" (Closing Sunday evening service for season)

DR. BRADLEY'S RADIO INFLUENCE WIDENS

Beginning April 5th, 1943, Dr. Bradley can be heard daily, Monday through Friday, over the following stations at the hours listed:

WGN—Chicago, Ill.....7:15 a.m.
KSTP—Minneapolis, Minn..7:45 a.m.
WNAX—Yankton, S. Dak..6:00 p.m.
KBTM—Jonesboro, Ark....7:45 a.m.
WOW—Omaha, Nebr.....7:15 a.m.
KSD—St. Louis, Mo.....7:15 a.m.
KFEQ—St. Joseph, Mo.....6:00 p.m.
WHO—Des Moines, Ia.....6:00 p.m.

Won't you write your friends in any of the cities listed and ask them to listen in and send Dr. Bradley their comments.

SUNDAY SERVICES

SUNDAY MORNING—11:00 o'clock—Broadcast by WJJD.

SUNDAY EVENING—7:30 o'clock.

APRIL BOOK LECTURES

April 7th—"On Being a Real Person," by Harry Emerson Fosdick.

April 14th—"My Experiences as a Book Reviewer" (10th Anniversary).

THOMAS JEFFERSON MEMORIAL MEETING

A city-wide observance of the birthday of Thomas Jefferson will be held in The Peoples Church, Sunday evening, April 11th. All of the Unitarian and Liberal Churches of Chicago are cooperating.

Dr. Bradley and Professor T. V. Smith, of the University of Chicago, will be the speakers.

OUR BIRTHDAY

With this issue "The Liberalist" begins its twentieth year of publication. Twenty years ago, April, 1923, we published the first number. Through all of these years we have attempted to make our church magazine reflect the life, activities, vision and spirit of our great church.

We begin our new year with the largest subscription list and number of readers in our history. This is most encouraging and inspiring to those of us who have the responsibility of editing and working on the magazine. No one connected with this publication receives any remuneration. The subscription fund goes immediately into the treasury of the church and is used as a part of the necessary fund for the maintenance of our work. The new format which we inaugurated with the March issue of 1942 has received commendation and recognition from readers and subscribers.

We want our readers to know how deeply we appreciate their friendship and loyalty in subscribing for our magazine. We are grateful for their cooperation. Because of labor and paper requirements it will become increasingly necessary for readers to become subscribers in order to be assured of a copy each month. We will be able to furnish all subscribers their issues, but may not be able to print as many extra copies above our subscription list as we would like. Therefore, it is important that you become a subscriber if you have not already done so.

Some subscribers have been with us from the first. Many are new. To all we offer a pledge that we will try to improve month by month and make "The Liberalist" a worthy voice of the church we love and serve. If you are not a subscriber, will you kindly send one dollar and a half to the business manager, May H. Harrison, Peoples Church, 941 Lawrence Avenue, Chicago, and the magazine will be mailed to you each month for one year, or to any friend to whom you might want to present a gift subscription.

Please accept our grateful thanks for your cooperation, your kindly letters and for all the encouraging things which you have said and done.

The Editors.

"SHOULD PROTESTANTS KEEP LENT?"

SERMON BY DR. PRESTON BRADLEY,

Pastor of the Peoples Church of Chicago, March 7, 1943

"THE purpose of the sermon this morning may be stated in one sentence, and that is an effort to convince people who are either churchless, or unchurched, or who have no sense of loyalty to anything which remotely resembles religious institutionalism, or religious organization or credal fidelity, that everything connected with the practice of Lent is valuable to the development of a human soul. There are in the United States more than one-half of our population, about 65 millions of people in these United States, who have no church loyalties; they go neither to the Roman Catholic Church, to any one of the Protestant Churches, or to any other Church . . . more than one-half of the people of this nation, by the best statistics available, have no church loyalty. Now, if the principle for the development of spiritual vitality is valid for a Church and within the Church, and is necessary to the development of human character and an adequacy for the living of life, is there anyone who can reason so narrowly as to believe that this principle is exclusively the property of organized religion, or that any Church, be it Catholic or Protestant, has a mortgage upon the institution of Lent? If it is good for the development and fruition of the soul that we follow out the practices of the Church in the effort to build stronger spiritual vitality, which is the purpose of Lent, I thought that it might be possible for me this morning and on this first Sunday of March preceding Lent, to say something to the unchurched, or to the churchless. I realize, of course, that the opportunity is very limited, for the people who have no sense of church loyalty and possess no quality of religious enthusiasm, obviously are not in this Church, and obviously they are not listening. Only the people attend the Church and only the people listen to a broadcast who are interested, of course, in deepening their own spiritual foundations. If these millions of the nation, and the thousands of people in the City of Chicago today who will darken no church door, and for whom Sunday is just, perhaps, an opportunity to rest, as indeed it ought to be, or a break in their usual normal procedure of the week, or a day to be spent in idleness or frivolity, or in those manners which do not add anything to the culture of the person, if those people do not give me an opportunity, either by their presence or by their listening, well, there is not, of course, very much that I can do, or anyone can do, no matter how high our motives might be.

And so, I am aware of the fact that some of the most basic things that I might want to say in my pre-Lenten sermon will not reach the ears for which they are intended at all, and they will not reach the hearts for which they are intended, and so perhaps some of you who are here, or some of you who are listening, may find it possible, in your daily contacts with people who "pooh pooh" the idea of Lent and who take no interest whatever in any form of religious service or ceremony, it might be that you can become mis-

sionaries for the truth which I am going to try to present on this subject today. It is one of the most discouraging things which any person has to face when they feel they have something of infinite value, and which they know by demonstration and by experience will actually work, to see thousands of lives in chaos and in confusion and in despair attempting, if you will pardon the use of the vernacular, to lift themselves up by their own boot straps, and that is what millions of people are doing in this hour. They are confused, they are in chaos and in consternation, everything connected with their normal processes of living has been disturbed, and will be increasingly disturbed, and when a disturbance comes, the people who have not anchored deeply into the very reality of eternal things become hysterical, they get frightened; they think life is treating them brutally and shamefully; they are not able to make adjustments; they don't know how to conform to the necessary demands which are placed upon them and the first thing we know they are beginning to break. They begin to break mentally, they begin to break physically, and the next thing we know we have a tragedy upon our hands.

Now, all that could be avoided, every bit of it could be overcome; there is not a particle of use for anyone surrendering to any challenge which is presented to them, no matter what the conditions are, or what the circumstances might be. There are certain techniques, there are certain methods, there are certain things which you and I can do. I have demonstrated this a thousand times; I have had to demonstrate it, and what I am saying is merely passing on the validity of my own experience. When I meet people who are emotionally upset, and who are emotionally uncontrollable, and who are stricken with the intensity of great grief, who are suffering the anxieties of what tomorrow may bring forth, people who are in turmoil, and I see them running helter-skelter, dissipating their energy, destroying their vitality, emphasizing the non-essentials, trying to obey the mandates of the unimportant, unable to take their lives and get them all outlined logically and methodically so that they will know where to put the emphasis, burdened lives, people all at "swords' points" with themselves, then I covet an opportunity of revealing the pattern, because I think I know what the pattern is that would bring order out of this confusion, that would bring a sense of mastery and a sense of control and a sense of direction out of all the hectic, topsy-turvy turmoil of their lives. Why, I would venture the assertion that there are thousands of people listening to me this moment with their radios tuned in who are right in the midst of chaos and confusion and intellectual, physical and spiritual turmoil. Don't tune off your radio! There is something miraculous in store for you, and if there is such an individual in the Church this morning, don't erect a barrier in the receptivity of these thoughts, don't permit destructive, critical thoughts to interfere. The devil is still the tempter, he is real, just as real as you are. There are destructive forces seeking you out, they are looking for you, they are arrayed against you, they will demolish you, they will destroy you, if you are not careful. This episode of the temptation of the Master which I read for you, can be applied to every life. Don't lose the vitality of the truth by making it a literal thing of physical devils; don't destroy the truth of these temptations by thinking that they belong to the first century! They are real! They are real NOW!

Now, this whole history of Lent is a very interesting one ranging throughout the centuries all the way from commemorating the forty hours in which the Master was dying on the cross, or hung on the cross, all the way down in the modifications and changes of human history until we come to the modern practice of observing the forty days of the period. But what is the interesting thing? You cannot find in any religious philosophy extant in the world beginning in the far off earliest period of man's spiritual evolution, no matter where it was or what it was called, the ancient truths of Inlia, as you find them in the upanishad buried in the dust of centuries before the birth of the Christian era, you will find no evidence in any moment of man's spiritual beginnings where the principle of Lent was not applied somewhere in the technique of his religious development. It is not the exclusive property of Christianity. Man practiced Lent and the very spirit of Lent in every stage of his spiritual development. It remained for Christianity, and particularly after the Council of Nicaea in 325, the beginning of the fourth century after the death of Jesus, to bring to institutionalism the practice of Lent in the application of the principle of fasting, which is self-denial and which has many ramifications. There are myriads of reasons which have justified the practice of fasting in all the religions of the world and it is interesting to know that there was no religion which the world ever had that did not have the principle of fasting. We can go back nearly eight thousand years, and in these eight thousand years man has never started a religious pilgrimage that he did not utilize the principle of Lent. Can we discard it? Is it something to be thought of as a religious ceremony outlined by ecclesiastical authorities? Should those of us, not in liturgical tradition, discard it and find it has no meaning for us and that it is useless and unnecessary and futile for us to even think of Lent? Should Protestants keep Lent? Should unbelievers keep Lent? Should atheists keep Lent? Should people who are absolutely nonconformists in their whole philosophical approach to life keep Lent? I answer that question quickly; I answer it because it is the very thesis which motivates the sermon of the morning. I answer it definitely, and I say: 'Yes! A thousand times YES!' And no more dogmatically do I answer it than I answer it in this hour. You and I and all of us had better awaken to the psychological, philosophical and fundamental soundness of self-disciplining, and that is the very heart and soul of the Lenten idea.

Now, may we look for a moment at that somewhat frank statement and somewhat dogmatic conclusion, because I know that we are not in that tradition at all, and I know that there are many, many people listening who probably have already reacted in a somewhat supercilious denial of the truth of what I have said. Will you think it through a little longer with me and a little more carefully, because I want to suggest one or two things that perhaps you might have overlooked. No one likes to be disciplined, it is not a human characteristic, no one likes it. Somehow deep down in all of our natures is the longing and the impulse to have what we call a "free, unrestricted, buoyant, abundant life." I don't know anyone who is particularly fond of the necessary restrictions and obligations which are imposed upon us. No one likes to be told what he can do, or that he cannot do this or cannot do that. I realize that I am immediately running up against the resistance of human nature, but that does not distract from the

truth, neither does it prevent our attempting to discover for ourselves its importance. Let us look at the matter this way; may I make this statement? If we do not discipline ourselves from within, we will be disciplined from without. May I say to you that the growth of all the totalitarian philosophies which have swooped down upon this world in the past quarter of a century, Nazism, Fascism, Communism, and every form of externalized authoritarianism, has come as the external disciplining of peoples and nations and it is all the outgrowth of a lack of internal disciplining of nations and of peoples. That is a philosophical interpretation of a world condition, and the fact of the matter is that all of our rationing, every bit of it, there is no exception in it, and the same thing will be true in the gradual rationing of the labor situation related to the demands and necessities of the military, *all of the imposed rationing that has come to the American people has come because inside of us we ourselves were not disciplined to do the thing which we ought to do without being compelled to do it by law.* I ask you to think that over.

Do you think it would have been necessary to do many of the tings that we will be increasingly called upon to do, and they will increase, if you and I had had the internal vision and internal will and the internal disciplining to do what was necessary in the matter of food, of rubber, of oil, of coal, of our own volition? When people in any stage of human history get dictatorship of any kind, and the growing tendency of dictatorship within democracy is another example, we get it because we have created ourselves the necessity for the imposed disciplining that we did not do of our own volition. Had we been thrown upon our honor, had the matter been left to our honor, you know what would have happened, and you know what does happen when honor is at stake with thousands of people. They smile and boast of their cleverness in being able to cheat, cheat here, cheat there, get away with it, and the direct result of such a program inevitably means imposed authority from without. That's when you get the laws and get the restrictions, and that's when you get the dictators and that is when you get a dictator-controlled society, and the whole principle of Lent, as I see it, in the things which I do, and I shall do many that will mean an actual disciplining for myself, an actual self-denial, an actual imposition upon myself,—out of that will grow a sense of deeper mastery and a finer control of myself, and it will result the same way for you.

I wish I could convince you of that. I wish I could convince you of the value of the imposition of the true freedom, *a freedom that can only come WITHIN THE SOUL* and *WITHIN THE HEART OF MAN,* and can never be presented to anyone. Listen to this biblical phrase, identified with the interpretations of an impossible orthodoxy, and let it have its new significance: 'Broad is the way that leadeth unto destruction; narrow is the way that leadeth unto eternal life.' The great and most powerful things in the world, in one sense, are decidedly narrow. What good is the power of Niagara, as you stand and watch its millions and millions of gallons of water fall in leaping lovliness across its jagged crest as it flows on to the sea without touching the world beneficially; but take a little two-inch stream of that water, narrow it into a little viaduct and put it against a dynamo from a water wheel and it will turn the machinery of the State of New York! Love, spoken of in some expansive, unlimited sense and generalized by 'Love' is meaningless,

but when love becomes narrow and you find it in the heart of a friend then you know what 'Love' is. You can generalize about Truth, and Goodness, and Beauty, and Love, until the heavens fall; you will never know them until they are disciplined in the experience of life. That's the meaning of Lent, and if you permit this great season of spiritual renewal and spiritual vitality to come into your lives and miss this opportunity, I pity you.

Every person hearing, and every person here, should, this very week on Ash Wednesday, set up for themselves a little plan. I shall do it, I have a little book here in my hand entitled 'Faith Forbids Fear'—that little book I want to send to every listener of this broadcast, I want you to have it. It will be on my bedside stand and every morning of the Lenten season I shall begin the day with a page of that little book. I shall try to rebuild my mind, my soul again. It has become tired and weary. The winter had been long and hard and difficult, the world is in flames, I shall need Lent this year as I have never needed it before, and so will you. Let not the credal limitations, the ceremonies, let not merely these things mean Lent to you. Find the deeper meaning and the hidden power which is there. When I envisage the fact, when I think of discipline, I always think of Saint Ignatius who took a ferocious, wild and violent horse and attempted to ride the horse by putting on a saddle and stirrups with no bridle. That's what's the matter with the world. You are trying to ride the fiercest horse and the fiercest animal ever loosed in the world, you are trying to ride life; you have put on stirrups, you have tried to give it dynamics, you have tried alcohol, you have tried vice, you have tried work, you have tried everything, trying to control the steed of life with stirrups, and you have failed; you have all failed, and we will all fail until on the steed of life we put a bridle, and the bridle is the fact and truth of Lent."

TAKEN FROM DR. BRADLEY'S NEW BOOK "MY DAILY STRENGTH"

What is the truth of Easter? What is the fundamental spirit of it in our hearts after all? If the Christians of the world who have been singing "Christ is risen!" for 19 centuries cannot validate the truth of his teachings in the human affairs of this world, Easter is about the biggest fraud that I know!

Easter is not Easter until it is translated as a factual experience in your life and mine. What is that experience? The verification that the powers of evil are transitory—that's Easter. It is the truth that this universe is founded upon the basic integrity that no nation, no man, no policy, no individual fundamentally wrong can endure! There is no permanent victory for evil.

O, Thou Source of Life, we are grateful for being deathless; that life is sovereign; grateful that no winter can be cold enough to freeze the heart of a growing thing; that every seed generated by love, warmed by the law of life, will break through into flower and bloom.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
GRACE THAYER BRADLEY ..... Associate Editor
MAY H. HARRISON ..... Business Manager

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EDITORIAL

WE are now approaching Holy Week, which is the culmination of the Lenten Season. We get the word "Lent" from the old Anglo-Saxon "lencten" which means Spring. This most universally practiced observance in the entire world is not confined exclusively to any particular church or to any particular branch of religion. More and more and more are the churches of all faiths and all creeds beginning to put special emphasis upon the Lenten Season, and I have discovered that even people who have no church affiliations whatever, whether Catholic or Protestant, have an entirely different attitude toward this season of the year than in years past. We usually associate the whole idea of Lent with the idea of denial, of fasting and observing certain rites and ceremonies. All these are beautiful and they are all necessary, but they do not represent the real significance of Lent. Indeed, this whole Lenten Season, toward the close of which we now find ourselves, was never more significant than at this particular moment. It adjusts itself wholly and beautifully to the conception of sacrifice and the increasing obligations and duties which will be placed upon us all. The Lenten Season means the exercising of the spiritual muscles, and just as an athlete must train and train and train, in order to achieve the moment of victory, so must the individual and the nation train and work, deny and sacrifice.

Never in our history was it more necessary to apply the lessons and teachings of Lent to the whole area of our national, economic, and industrial life than it is now. You may say "well, I do not go to this church or that church and therefore this great hour of the church has no meaning for me." But it does mean something to you. It means more to you than you can possibly realize or I can possibly say.

Our nation needs a Lenten Season. All the united nations in this agonizing conflict need a lenten season. From the President of the United States to the humblest citizen of our nation, there is need for us all to enter with humility, with introspection, self-examination, devotion, sacrifice, into the spirit of this hour. There are laws and regulations coming to us almost daily, regulating some aspect of our lives.

There will doubtless be more and more regulations, all necessary and important, and the finest cooperation does not depend upon waiting until we are regulated or rationed, but by cultivating a sympathetic attitude toward the problem and beginning at once to cooperate. This situation must not be met with complaint or with unfair and unwarranted criticism. It can only be met by cooperation and understanding, and how we meet it will depend upon the kind of people we are, and the kind of people we are will depend upon what we put first in our loyalties and in our lives. Selfishness and greed, intolerance and hatred of others, bickerings and fault findings, criticisms and condemnations, all these things undermine, weaken, destroy. The Lenten Season is in opposition to these ignoble attitudes. Lent means the accumulation of spiritual energy; Lent means the increase of our sensitiveness to the needs of others; Lent means moments of devotion and consecration and dedication. Lent means the cleansing of the dross; it is the separating of the wheat and the chaff; Lent means developing sufficient strength so that any emergency, any situation, any crisis, any difficulty, any problem of life can be met triumphantly and victoriously. Lent means devotion to the highest and the best we know. Lent means staying in the presence of the superlative, the excellent, the good, the true, the beautiful. Lent means putting all dependence upon an eternal truth. Lent means the deepening of the foundations under this nation. Lent does not belong to any group, to any sect, to any creed, to any church. It is a principle as universal as God himself, and the practice of it means the building of those powers which will withstand every storm and tempest that shall arise here or anywhere in the world. The greatest and the bravest men and women of human history have been the men and women who cultivated a dependence for their strength and power on the eternal. All else is shifting sand. All else is miry clay. In this season of the year more than any other, we need the concentration on our inner life which directs and controls the outer. Why am I here in this world? What is my aim? Am I going in the right direction? Do I know and use the resources in me? Am I just and kind to my fellow men? These are the questions to which one seeks for an answer at the Lenten season. There came to me from a minister in Bournemouth, England, a statement which he wrote for his people, and perhaps some of you may have heard me read it but it will bear repetition: "We have preferred motor travel to Church-going—NOW there is a shortage of fuel. We have ignored the ringing of Church bells, calling us to worship. NOW the bells cannot ring except to warn us of invasion. We have left the churches half empty. NOW they are in ruins. We would not listen to the way of peace. NOW we are forced to listen to the way of war. The money we would not give to the Lord's work—NOW is taken from us in taxes and higher prices. The food for which we forgot to give thanks—NOW is unobtainable. The service we refused to give to God—NOW is conscripted for the country. Lives we refused to live under God's control—NOW are spent under the nation's control. Nights we would not spend watching unto prayer—NOW are spent in anxious air raid precautions." P. B.

EASTER IN THE PEOPLES CHURCH

THE church is planning the most beautiful and inspiring program in its history. During the Lenten Season I have been delivering a series of sermons and addresses relating to religion and life. The response to these efforts has been unprecedented.

Holy Week will be observed by the church in services every noon, beginning Monday, April 19th, through Good Friday, April 23rd, at the Erlanger Theatre, in the heart of Chicago's loop. The noonday meetings will begin at 12:10 sharp and close at 12:40 sharp each day. Every evening Holy Week I shall speak in the church at 8:00 o'clock, the service closing promptly at 9:00 o'clock. The subjects for the Holy Week services are published elsewhere in this issue. At the Thursday evening service will be held our Annual Memorial Service for all who have passed on during the year. The service will close with our impressive communion service. On Good Friday night the usual service of quiet and contemplation will be held. There will be no services on Saturday.

Easter Sunday there will be four great services—the first one at 9:30 in the morning, the next at 11:00 o'clock, another at 3:30 in the afternoon and the closing service at 7:30 at night.

There are thousands of people in our city who have no church loyalties. We try to plan our Holy Week services and make them of such a character that people who are without church affiliations will be privileged to share in the significance and beauty of the Easter Season. Whether one belongs to a church or not, one ought not to deny oneself the spiritual strength which comes through keeping the Easter Season.

P. B.

BOOK CHATS

A GREAT honor and an inspiring recognition has been given to my literary activities by G. P. Putnam's Sons, Publishers, of New York. They have asked me to write a brochure on the new book soon to be published by Sholem Asch, which will be called "The Apostle," and will treat of the life and times of Paul, a translation of which was made by Maurice Samuel.

Sholem Asch is one of the great creative artists of this world. He has passed through the most interesting spiritual evolution of any man I know. It has been my privilege to know Sholem Asch, to correspond with him and to spend some time with him in discussing his philosophical and religious points of view. I have accepted this commission from his publishers and am now at work on the publication which I have been asked to write.

I predict that the new book by Sholem Asch will become one of the most discussed books which we have had in many years. No voice in the whole realm of letters is more spiritually poised and deeply sincere. I am sure every reader of "Book Chats" will be interested in "The Apostle" when it appears.

A little book which has recently come to my desk has made a very great impression on me and I cannot refrain from passing it on to you. It is called "The Garment of God," by John C. Merriam, published by Charles Scribner's Sons.

From the great and imperishable poet, Goethe, Dr. Merriam has taken the title for this most interesting and ennobling book. The highly descriptive quotation is as follows: "Thus working at the roaring loom of time, I wear God's living garment."

John C. Merriam, in 1920, became the President of the Carnegie Institution in Washington, D. C. and regent of the Smithsonian Institution. These positions are sufficient evidence to one who may not know him of his eminence in the fields of paleontology, education and administration. He has devoted most of his adult life to the cause of science and particularly to the application of science as a development of the appreciation and enjoyment of nature.

Dr. Merriam was born in Iowa and received his B. S. from Lenox College. This was followed by a Ph. D. from the University of Munich. For several years he taught paleontology and historical geology at the University of California. One of his most recent books was "The Living Past"—a book which presents a very clear understanding of the processes of nature.

The present book carries a sub-title —"Influence of Nature in Human Experience." This sets the thesis for the book and in no particular does the author disappoint the reader.

Bryant, in one of the finest poems in our language — "Thanatopsis" — says, "To him who in the love of nature holds communion with her visible forms, she speaks a various language." It is this "language" which Dr. Merriam brings to us. As spring approaches all of our hearts will appreciate the beauty after such a winter as we have passed through. This book is essentially a book of springtime.

The author discusses the various attitudes of appreciation of our world of nature—the "physical and recreational"—the "aesthetic"—the "intellectual"—and then logically and adequately he enters the deeper channels of the religious and inspirational views of nature. He affirms the enrichment of man's own nature by appreciation of the natural world. But he does not stop here. He knows that such a deepening of man's appreciation strengthens and enriches his personal life and this cannot help but be a benign influence in developing a love for humankind which prepares a more favorable environment for international comity and understanding. Back of his sincere understanding of the beauty of the English Lake Country or the breath-taking grandeur of Grand Canyon or Crater Lake there are the overtones of a helpful philosophy. The eye of this artist-scientist sees beyond the material on the loom to the garment which is being woven.

"The living forest," says Prof. Merriam, in speaking of the redwoods of California, "carries a message significant beyond that of any work modelled by human hands."

One closes the book feeling nearer to the Creator. For Lenten reading it will deepen your faith and enlarge your vision. Here is a great scientist on friendly and intimate terms with God's world.

* * * * *

I promised you last month that I would be able in this issue to make a definite statement about my new book. When you read these lines, it will be available. I have called the book "My

Daily Strength." The format is most convenient for slipping into the pocket of any uniform or business suit. Each page is devoted to a thought and a prayer. The book will be mailed to any address, anywhere, for one dollar and will be available at the church office and in the book stores.

This book represents the very heart and soul of my message. I have tried to make it of such a character that it will be a quieting and strengthening influence to every reader in these hectic and difficult days through which we are living.

I shall be very much interested in receiving your comments and reactions. The book is published with a deep desire that it will become a source of spiritual strength and inspiration to every reader.

* * * * *

I am deeply appreciative of the fine attendance which our book lectures have been having on Wednesday nights during the difficult months of the Winter, when we have had to face unusual weather conditions, transportation difficulties and rationing barriers. The book lectures will close Wednesday evening, April 14th, at which time I am going to observe my Tenth Anniversary of the Book Lectures. For ten years during the season every Wednesday night I have talked about a book. At the closing book lecture I am not going to review a book, but am going to speak on the subject "My Experiences as a Book Reviewer." We are planning to make this an anniversary event and I hope that an unusual effort will be made by all who have attended the book lectures during the years to be present. On Wednesday evening, April 7th, I am reviewing Dr. Fosdick's great book "On Being a Real Person." The book lectures will be resumed on the first Wednesday of November.

The reactions from our book lectures have been somewhat remarkable, one of the most interesting being that all of the larger book stores and department store book sections usually call me during the week, asking me if I am going to mention any books in the sermon or on the radio, because they tell me that there is a direct response of requests after announcing or speaking of books and the book stores want to be in a position to fill the requests. There are many other indications of the wide influence of the work we have attempted to do with books. More people are reading than ever before and they are reading better books. This is all encouraging for the future of a democracy always depends upon an intelligent citizenry.

P. B.

NEW MEMBERS

NEW members will be publicly received into the church on Easter Sunday at the 3:30 services in the afternoon. Those who contemplate uniting with the church are asked to get their names to the church office as soon as possible. Also, at the afternoon services, children will be christened. Kindly make arrangements for membership and the christening services, at the church office, with the Secretary, Mrs. May H. Harrison, 'Phone Longbeach 6878. Radio friends who may desire membership are cordially welcome. I will be available for interviews and questions regarding church membership after any of the services during Holy Week.

P. B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

Dear Friends:

Have you ever stepped from a Pullman train or an ocean steamer into the balmy atmosphere of a tropical country, with blue sky, warm golden sunshine and the soft air scented by orange blossoms, jasmine and roses—after leaving behind you wintry blasts of blizzards, sleet and freezing winds? Well—if you have had that experience, I think you will understand what I mean when I say that convalescence after my serious illness seems just like that—entering a land of sunshine and blue sky!—knowing the exquisite joy of coming back to loved ones after being so very close to the "borderland." The feeling of quiet peace and great thankfulness filling the heart is beyond words of expression. It can only be poured out in silence to the One alone who bestows health and life!

The tender care of my three nurses and constant effort and skill of my physician, the devotion of my family, the loving thoughts and prayers that went out from hearts of my many friends, all combined to bring me to this period of convalescence in which I find myself in my own room at home after a full month at the Illinois Masonic Hospital.

The ministry of flowers has been something I will never forget. My hospital room was like a garden the entire time, giving extra work for my nurses (as the flowers had to be taken out of the room at night—but they enjoyed the flowers too, and didn't mind caring for them). There were single plants and boxes and vases of cut flowers, from orchids to daisies. Oh! What a joy they all were! Hour upon hour—day after day—I feasted, not only my eyes but my spirit upon their loveliness, their color and form, and the message flowers carry is very real—of optimism and love, of health and faith and life!

When I came home, just a month to the day from the time when I had been carried out of it to the hospital, I found my room also a garden, with window boxes of spring flowers, plants and vases of cut flowers all around. Daily the mail has brought me many, many beautiful cards and letters, all giving inexpressible cheer and enjoyment—and such lovely gifts from church organizations and individual friends—how can I deserve all this kindness and affection? But I surely will try to—and I do deeply appreciate every thought and prayer—every gift and message! Thank you with all my heart!

And now that I am home again, I sit part of each day in a large wing-chair in my room near an east window, and I look for a sign of Spring to come in Lincoln Park, but it comes oh, so slowly! We have heard an occasional robin—and isn't it about the cheeriest sound, that thrills the heart when the trees are still drab and bare, and a cold wind screams around corners to assure us March is still in control? Nevertheless, in a few days April will make her bow, and then surely we'll see color creep into the trees, and the sunshine will hold some warmth.

It will be difficult to choose letters

for our column today, as there are so many that are interesting and splendid. It is always very inspiring to Dr. Bradley to hear from someone who is happy because of having found The Peoples Church over the radio, or who has been helped by his broadcasts. The State Chaplain for Michigan of Mothers of Men in Service—"Moms"—wrote the following, expressing her appreciation:

"I came to Fort Sheridan three weeks ago. Two weeks Sunday, I chanced to tune in on your sermon. Last Sunday I stayed at "home" to listen. I have been studying religions for eight or more years and so, of course, have become quite universal in my sympathies for my brother man. You cannot know how happy I was to find there is a "Peoples Church" in the broader realization of the term. Chaplain Jonas, Head Chaplain here at the fort, fortunately has the same vision that you behold. I think God surely directed me to "tune in." I so needed to find someone near who *knows* and *knows* that he *knows*. Things were a bit thick—my husband was called back to the army two years ago. We have very wonderful sons, identical twins. Last fall they enlisted so they need not be separated (they have been as one). Monday one was sent to ——— and the other to ———(two different locations). We have always loved and worked for peace and have been the most united and harmonious family.

I was, in November, made the Chaplain for Michigan of Mothers of Men in Service—"Moms." Now I must work more than ever for peace.

Sincerely,
Blanche R. Broberg."

"It is interesting to hear some of the personal reactions to Doctor's words when he has had the privilege of addressing some of the enormous graduating classes of men in uniform at Thorne Hall. Here is a letter from one of the young men:—

"Dear Dr. Bradley:

Yesterday you delivered a speech to the Signal Corps men at Thorne Hall. I was one of those men, and I wish to thank you. You surely succeeded in lifting up my spirit. It refreshed and renewed my ambition to do my best job. Most of us here are too busy to do any constructive thinking which would aid in the building of the kind of world you dream about and that I dream about. In one way that is too bad and in another way it is good. Our minds are not so much occupied with methods of government as with motors, generators, radios, electrons and ultra-high-frequencies. But nevertheless, government we know is more important than our work—for it is the happiness of the people—all the people—that we, most of us, are in fact working for. Yet we must stick to our job and pay little attention as to whether we are heading for a cliff off of which democracy will fall or not. We leave it necessarily to men like you to steer us to the right place.

"It's my belief that we must have a vigilant democracy. By this I mean that our strength will not be in a strong central government, but in the fact that we have developed a majority of individuals who are strong in their belief in the principles of justice, and who are always on the alert, each one of them, like soldiers, to defend democracy and to fight for it at every one of the thousands of opportunities that we have each day. You can count on my insignificant support on any intelligent act in the cause of justice.

Sincerely,
Abe J. Kaplan.

P. S. I'm one of those 21-year-old young men you'd like to be."

Many of you heard Dr. Bradley's broadcast over WGN in which he quoted a letter "from a father to his son." Regarding the father of that son, I think the following will add interest. "Dear Dr. Bradley:

In your 6:00 p.m. broadcast tonight you read a letter from the Editor of the "West Frankfort American." I appreciate your having done so. I try to tune in every evening. I hope I may have a copy of that broadcast. I know this "Father." He was a great help to me during the 27 years I served as District Superintendent for the Illinois Children's Home and Aid Society. West Frankfort was one of the many towns I represented. While in West Frankfort the "West Frankfort American" was my "office." I am always glad to hear nice things from the southern part of our state. Some of the finest people I have ever known live in "Egypt." I wish you might know the southern part of Illinois as I do. Although Chicago has always been my home, I do love the people who made my work pleasant. I hope many of them heard you; oh, I do so. I receive many papers from so many of the towns, am waiting to learn the comments regarding your broadcast.

Very sincerely,
(Mrs.) Minne E. Smith."

The next letter was received from a farmer in Fairbury, Ill., who is backing up Uncle Sam with three sons, two nephews and other relatives. To people like these on "the home front" Dr. Bradley is especially glad to be helpful:—

"I write you this letter to let you know I have been listening to your evening broadcasts on WGN for about two years, and I must say we made a *great discovery* when we turned our dial on your broadcast a couple of years ago. We are farmers! My father was born near Pittsburgh, Penn., in the year 1825, the same year as Stephen Collins Foster, and my grandmother was a cousin of Washington Irving, who used to spend his college vacations at her home. My father was considered the best Burns reader in this section of the country, and it brought back beautiful memories of my father who passed away March 4th, 1890, when I heard you repeat "A man is a man for a' that." Would it be possible for me to have a copy of your Monday broadcast, the Frankfort editor's letter to his son on joining the army? It was magnificent! I have one son who has been making airplanes for about four years in Los Angeles, two nephews in air service, two cousins in Navy in service in Africa. I hope I have not made my letter too long. I wanted to tell you what an inspiration you have been to our family on the home front.

Very sincerely,
O. D. Hanna."

The Mail Bag must close now. Keep on writing.

AND - KEEP - ON - THE - BEAM!

Sunday Evening Services

In spite of weather conditions (which have been the most unusual in the history of Chicago) rationing, transportation difficulties and other causes, the attendance at the Peoples Church for the winter has been most remarkable and encouraging. There has not been a Sunday all during the winter when less than 2,000 people have been at church. The Sunday evening services will conclude on Easter night and will be resumed in the Fall, on the first Sunday in November.

The church is planning to receive one hundred new members at the afternoon service on Easter Sunday.

BROADCAST ON "FINE LIVING"

By DR. PRESTON BRADLEY—MARCH 22, 1943

TONIGHT in this broadcast I wish to be definitely helpful to every person listening—no matter what your circumstance of life may be. There are people who are temperamentally constituted from the very beginning of life so that they possess a certain quality of courage which we do not see in a great many other people. Temperamental constituency has very much to do with a person's attitude and experience of life. That is seen, of course, and revealed in the characteristics which children manifest. That is why it is so important that parents themselves be alert to what the tendencies of their children indicate in the adolescent years so they can assist them and build a defense for those later struggles and battles of life, in order that their children may meet them victoriously. It is surprising the number of people who do not realize the true value of life until maturity has largely spent itself and they begin to realize at forty or fifty that they are not making life significant—that they have been wasting and mutilating life and destroying the very potentiality which makes life a very rapturous experience. Well, now, children may outgrow certain characteristics, but they never outgrow the results of what those characteristics have done to their deeper subconscious mind; for there is a certain sensitive plate to our personalities against which every impression is registered and which is never erased. One of our major efforts in the process of self realization should be to decide what influences we are going to permit to become finally ourselves, and that introduces the question of choice. What kind of friends — pictures — music — what kind of life—what will I permit to influence and break through the barriers of my own personality so that the results of my association with them shall be certain inevitable things? That is the very basis of courage.

When individuals develop characteristics which put them in command of their own lives then they begin to develop self-mastery. It is something that one must acquire himself. One of the ways in which people are mostly helped is by the process of inspiration —the inspiration we get from each other. It may be a word in a play, it may be a sunset—a star—the heart of a little child—something of beauty on the roadside—something fine a friend has done at just the psychological moment. It always can be resolved down to an epochal moment when something seems to snap within and we suddenly see things differently. We must have vision to reconstruct life—we must see things differently. To help such an individual one must recreate within that individual's heart a new vision of his own potentiality. That's the biggest thing that a person can do. Before we talk about technique, before we talk about how it can be done, before we talk about the influences that contributed to the disaster, before we discuss any of these things, I must see again the vision, the dream, of what I choose to be, and not what I have been. That vision must be clear, it must be distinct. I wish more people would not permit the theological controversies or the mysteries of theological complications and involvements to rob them of the basic values of the old book of Job. There is no book in all the world like this book. No drama, no poetry, no music, nothing which the mind of man has ever created is comparable to this

book. I beg those of you who thrill to the great Masterpieces of literature, who are interested in the analysis of the human soul, who are interested in the development and evolution of life in terms of victory—I beg those of you who are seeking, seeking, to find inspiration, that will readjust and reawaken the potentiality of your life, to read this book again. After all the tragedy and disaster which can happen to a man had come to Job, Eliphaz, his old friend, said to him: "Your words have kept people on their feet!" There is an analysis of courage!

What about your words? What about mine? Your life and mine is an entrustment. It is not an investment. My life is not mine; I cannot do what I choose to do or what I want to do; that is not life for me, and it is not life for you. My life is an entrustment, and so is yours. My life is but a segment; it is just a part of a larger LIFE, and so is yours, and I have no right to hurt the larger LIFE, as I inevitably do by mistreating my life; neither have you. Within me, it is that part of that Infinite which permits this heart to beat, this brain to think, this body to live. This brain which now is thinking, this body—*mine?* NO! It belongs to the OVERLIFE, the life which is beyond life, the SOUL which is beyond soul. I am merely the trustee, I am merely the custodian, and my responsibility to the universe of which I am a part is to give back, back to that cosmos, when my trust is over, a good account of my stewardship! When that thought dawned upon me, as it has been increasingly developing, it changed a whole point of view. It automatically created a strength, it automatically reacted with a sense of power, it automatically responded with a renewal of health, it automatically gave cleavage and revelation to a sense of potentiality that never existed in my life—never knew it before. Things started clearing, troubles were eliminated.

No person ever asks that he escape trouble; the true person only asks that he be equipped to triumph over trouble. It is the bigger thing to triumph *over* difficulties for you and me, than it is not to have *had* the difficulty at all. That's where strength comes from. Just stop to realize this *moment,* wherever you are, that you as *you,* are a living, breathing, vital, expressing-part of the Infinite. That thought will do something for you. It will strengthen you. It will make you realize the importance of you. Every wreck along the shorelines of history today is a wreck of man's forgetting, denying, opposing his *real* self,—the highest potentiality for which he was created. For you to *claim* that *now,* is for you to acquire a power which will create a courage that will enable you, as the years deepen, in no matter what kind of a world you will be compelled to live, what kind of a society will be created, what kind of economic, industrial or governmental situations will develop, whatever happens you and I must live in that world, whatever kind of world it is, and to create a sense of unity with that which cannot be defeated, dislocated, or diverted, but which establishes a sense of kinship with the Eternal is to find courage enough to face whatever is before us. It is that kind of courage that faces defeat with *victory!* Nothing which can be aimed against you—nothing which can happen anywhere in the world—nothing which can happen to your life—betrayal, poverty, illness, hate, can ever touch you! They are not yours! They do not belong to you! Why claim that which is not your own?

Chicago Unitarian Churches On the Air

BEGINNING Sunday, March 14th, at 10:00 o'clock in the morning, the Unitarian churches of Chicago inaugurated a radio program over WAIT, one of the most powerful Chicago stations. This was the result of a decision made at a recent meeting of the Unitarian Council and was attempted at the request of Dr. Bradley. Time was purchased for a series of thirteen Sunday mornings, which represents the remainder of the church year. It was arranged for each of the pastors of our churches to have two broadcasts.

The series opened with Rev. Donald Harrington of the Peoples Liberal Church of Englewood taking the first two Sundays, the Rev. Edwin T. Buehrer, of the Third Unitarian Church, the next two, with Rev. Von Ogden Vogt, of the First Church, the next two, Rev. Robert S. Turner, of the Hinsdale Church, the following two, Rev. John R. Heyworth, of Unity Church, two Sundays, and Rev. John Nicholls Booth, of the Unitarian Church of Evanston, two Sundays. The broadcasts were underwritten by the eight churches, together with some personal gifts.

The broadcasts have been unusually successful and have stimulated much interest throughout the Chicago area. Dr. Bradley has presided at all of the broadcasts and introduced the speaker. Because The Peoples Church of Chicago has its own hour and a half broadcast each Sunday at 11:00 o'clock, Dr. Bradley has not participated as a speaker in the series, but he has presided and given every encouragement and help.

The response has been so favorable that undoubtedly the series will be resumed when the churches open their services in the Fall. Giving the broadcast at ten o'clock enables a radio invitation to be given to the listeners to attend some Unitarian church at the 11:00 o'clock service. This is the first experience of the Chicago Unitarian Council in using radio and it has been most successful and encouraging.

Thomas Jefferson Memorial Meeting

On Sunday evening, April 11th, at 7:30 o'clock, a great city-wide memorial meeting for the observance of the Bicentenary of Thomas Jefferson will be held. Cooperating in this service will be the eight Unitarian churches of the Metropolitan area of Chicago, their ministers, and the Meadville Theological School.

Dr. Preston Bradley, pastor, will preside at the meeting and give an address. The guest of honor, who will speak on Thomas Jefferson and Democratic Philosophy," will be Professor T. V. Smith, nationally known member of the Faculty of the University of Chicago. Professor Smith has also been a member of the State Senate and the national House of Representatives. The Unitarian Ministers and Faculty Members of Meadville will be on the platform. Dr. Bradley was selected as City Chairman of all of the High School, College and University Oratorial Contests which were held, the contests using the theme of Thomas Jefferson as the basis for their orations.

An invitation is extended to the public and it is advisable to come early for seats.

Dr. Bradley's Engagements for the Month

From February 15th to March 15th, 1943

FEBRUARY

15—Radio Address. WGN
Address. Covenant M. R. Church. Evanston.
16—Radio Address. WGN
17—Address. Chicago Bakers' Club
Radio Address. WGN
Book Lecture. Peoples Church
18—Address. Woman's Ideal Club. Blackstone Hotel
Symposium. Hamilton Hotel. Friends of Literature
19—Radio Address. WGN
Address. Sportsman's Club Banquet, LaSalle Hotel
20—Radio Address. WLS "Home Front"
21—Two services. Peoples Church
Radio Address. Text Book Commission WJJD
22—Address. Bryn Mawr Woman's Club
Address. United Roofing Contractors' Assn. LaSalle Hotel
Radio Address. WGN
Address. Men's Club. Peoples Church
23—Radio Address. WGN
Address. Temple Mizpah Forum
24—Radio Address. WGN
Book Lecture. Peoples Church
25—Radio Address. WGN
26—Made transcription. WJJD
Radio Address. WGN
Address. Clement Presbyterian Church
27—Radio Address. WLS "Home Front"
28—Two services. Peoples Church
Transcription broadcast. WJJD

MARCH

1—Made 5 radio transcriptions
Radio Address. WGN
Address. Safety Council. Plankinton Hotel, Milwaukee.
2—Address. Daughters of Renaissance
Radio Address. WGN
Chicago Unitarian Council Dinner
3—Radio Address. WGN
Book Lecture. Peoples Church
4—Radio Address. WGN
Address. Shakespeare School

5—Radio Address. WJJD
Address. Loyola Community Theatre C. D. Meeting

6—Radio Address. WLS "Home Front"

7—Two services. Peoples Church
Radio Address. WJJD Text Book Commission

8—Address. University of Ill. School of Medicine
Meeting. Board of Directors Chicago Public Library.
Address. Chicago Speakers' Forum
Address. City Council Chambers
Morale Div. — Northwestern-Loyola-University of Chicago
Radio Address. WGN

9—Publisher's Conference
Radio Conference
Made 5 radio transcriptions
Radio Address. WGN
Annual Meeting. Peoples Church

10—Radio Address. WGN
Book Lecture. Peoples Church

11—Address. Food Products Club. Sherman Hotel
Radio Address. WGN
Lecture. Uptown Players Center

12—Transcription. WJJD
Radio Address. WJJD
So. Chicago Community Forum
So. Chicago Public Library

13—Radio Address. WLS

14—Two services. Peoples Church
Transcription. WJJD

Christenings

FEBRUARY

21—Dennis Robert Sullivan, son of Mr. and Mrs James Sullivan

28—William James Walters and John Francis Walters, sons of Mr. and Mrs. William Walters

Robert Dennis Quillinan, son of Mr. and Mrs. Raymond Quillinan

Linda Jayne Bulaw, daughter of Mr. and Mrs. Adolph Bulaw

Weddings

FEBRUARY

18—Wallace Kadder and Florence Spencer

19—Lawrence B. Johnson and Dorothy Reed

27—Albert Pershing Percault and Alice C. Anderson

Wallace Bergeron and Mary Nidiffer

Lucas Jruze and Elsie Schmitz

MARCH

5—Norman Arthur Phillips and Janice Elgin
Robert S. Studebaker and C. Beatrice Palliser

6—Samuel Kamellin and Alda Winecoff
Morris Byron Lore and Eileen Mae McDonnell

13—Warren Mattil and Alice Marmy
Joseph Ottaviano and Germaine Miller

Funerals

FEBRUARY

16—David Mitchell
19—Mrs. Martha Cillian
21—George C. Gray
22—Hugh McNaught
23—John B. Dunham
24—Harry Moss
26—Miss Anna Angelman

MARCH

1—Wm. J. Riewald
13—Anna Esther Kopp

THE APPROPRIATE EASTER GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now nearing its Twentieth Anniversary, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

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*Killed in action.
**Reported missing at sea.

Church Activities

✦ ✦ ✦

SUNDAY MORNING SERVICE—Broadcast by WJJD.....11:00 o'clock
Weekly broadcasts by Dr. Bradley daily over the following stations:

WGN—Chicago, Ills.....7:15 a.m.	WOW—Omaha, Neb.....7:15 a.m.
KSTP—Minneapolis, Minn. 7:45 a.m.	KSD—St. Louis, Mo.....7:15 a.m.
WNAX—Yankton, S. D....6:00 p.m.	KFEQ—St. Joseph, Mo....6:00 p.m.
KBTM—Jonesboro, Ark...7:45 a.m.	WHO—Des Moines, Ia.....6:00 p.m.

SUNDAY EVENING SERVICE.....7:30 o'clock

CHURCH SCHOOL OF RELIGIOUS EDUCATION.....
Channing Hall, Sunday morning, 9:30 o'clock

JUNIOR CHURCH.....Hall C, Sunday morning—11:00 o'clock

WEDNESDAY EVENING BOOK LECTURES.....
Every Wednesday evening, 8:00 o'clock sharp, Church Auditorium

CHOIR REHEARSALS....Thursday evenings, 8:00 o'clock Church Auditorium

RED CROSS UNIT....Every Tuesday and Thursday in Channing Hall—9:30 to 4:00 o'clock

WOMAN'S CLUB—Monday, April 5, 1:30 p.m.—Club Institute, Mrs. Carl Johnson, Chairman. Guest speakers: Mrs. Clarence G. Goodwin, State Parliamentarian, I.F.W.C.—"Parliamentary Laws." Dr. Preston Bradley—"Club Ethics." Monday, Apr. 19, 1:00 p.m.—Annual Meeting and Election of officers. Monday, May 10, 12:30 p.m.—Spring Luncheon, Edgewater Beach Hotel. Dr. Preston Bradley, Speaker. Music—Marimba—Doris Stockton.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB
Monday, April 12, 8:15 p.m.—The Uptown Players will be hosts to the members and their guests of the Professional and Business Woman's Club and the Woman's Club, at The Uptown Players Center, 1219 N. LaSalle Street. Monday, April 26, 8:00 p.m.—Annual Meeting and Election of Officers. May—Date and place of annual dinner to be announced.

MEN'S CLUB....Meets every fourth Monday, Channing Hall, 8:00 o'clock

USHERS' CLUB.....Meets every second Thursday.

YOUNG PEOPLE'S CLUB.....Meets every first and third Tuesday

THE UPTOWN PLAYERS—J. Bradley-Griffin, Director. April play—"The Torch-Bearers" by George Kelley. Every Friday and Saturday. Curtain: 8:30 p.m. Tickets, 55c. Thursday attractions: 8th—Dr. Preston Bradley; 15th—J. Bradley-Griffin and Lulu Jones Downing; 22nd—Eleanor Sykes Peters; 29th—Lola Fletcher. 8:00 p.m.—Tickets 35c. The Uptown Players invite you to their regular Sunday Evening Vesper Services, conducted by J. Bradley-Griffin, 5:00 to 6:00. Webster 2123, Whitehall 5257.

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